

Ideal Character of Muslim Generation of Industrial Revolution Era 4.0 and Society 5.0

Dede Ramdani¹, Icmiati Santika*, Deasy Nurma Hidayat, Asep Sumarna

Universitas Sunan Gunung Djati Bandung, Indonesia

Corresponding Author: Icmiati Santika,  icmia10@gmail.com*

	ABSTRACT
<p>ARTICLE INFO Article history: Received December 12, 2019 Revised May 15, 2020 Accepted June 07, 2020</p>	<p>This article was to find out the character Muslim prioritizes in facing the Industrial Revolution Era 4.0 and Society 5.0 The data analysis technique in this study uses categorical statistics from the distribution of questionnaires in the Bandung area and its surroundings. The results of the distribution of the questionnaire showed the ideal character sequence in Muslim children, namely honesty, discipline, responsibility, polite, confident, hardworking, tolerant, creative and innovative, caring, productive and religious. Then, it can be concluded that these characters can be the foundation of Muslim children facing the development of the industrial revolution era 4.0 and society 5.0.</p>
<p>How to cite</p>	<p>Keywords: <i>Ideal Character, Muslim Generation, Industrial Revolution 4.0</i></p>
<p>Journal Homepage</p>	<p>Ramdani, D., Santika, I., Hidayat, D., & Sumarna, A. (2020). Ideal Character of Muslim Generation of Industrial Era Revolution 4.0 and Society 5.0. <i>Jurnal Iqra' : Kajian Ilmu Pendidikan</i>, 5(1). 171-182. https://doi.org/10.25217/ji.v5i1.644</p>
<p>This is an open access article under the CC BY SA license</p>	<p>http://journal.iaimnumetrolampung.ac.id/index.php/ji/</p>
<p>Published by</p>	<p>https://creativecommons.org/licenses/by-sa/4.0/ Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung</p>

INTRODUCTION

Education is a very significant factor in the development of a nation's civilization, no exception to the Indonesian nation. The role of education in developing the moral of the Indonesian nation began since the era of struggle, independence until the era of the 4.0 Industrial Revolution. The 4.0 Industrial Revolution is an industry trend that combines automation technology with cyber technology (Xu, L. D., Xu, E. L., & Li, L. 2018; Lu, Y. 2017; Hariharasudan, A., & Kot, S. 201). The alteration occur in every time, it will have an impact on human life such as: Economics, politics, the working world even to the human lifestyle. In short, the 4.0 Industrial Revolution infuses intelligent technology that can connect with different areas of human life. The advent of the 4.0 Industrial Revolution has been a challenge, especially for the Muslim Indonesian children (Muhammad, A. R., & Sulaiman, S, 2020; Amaliah, I., Aspiranti, T., & Purnamasari, P, 2015), of course we have to prepare Muslim children to be ready to face challenges and changes in the era of the 4.0 Industrial Revolution with all its consequences, so as to align with the function of national education objectives.

Functions and objectives of national education in the law No 20 year 2003 explained that national education use to develop the ability and shape the character and civilization of the nation dignified in order to educate the society

of the nation, that aims to develop the potential of learners to become human beings who believe and obey to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a democratic citizen and responsible.

Dwi & Wibowo (2019) explained that the fourth generation industry revolution can threaten the existence of incumbent industry, so it needs human resources which is having a good *hard skills* and *soft skills* that fit the needs. It means that on this era does not only need human resources that which is having a good *hard skills* and *soft skills*, but also required to have a good personality in accordance with the expectations of the world need. It is further explained that the development of the 4.0 industry revolution is an era of disruption characterized by the emergence of online/digital industry, so that the human resources ' ability to create innovation is very important (Kagermann, H, 2015; Suherdi, D, 2019; Maternity et al., 2018). Therefore, the establishment in the era of the 4.0 Industrial Revolution, the challenge became more competitive and heavy, because education is not merely the generation of people who are ready to work, but also ready to become a whole human.

The massive 4.0 revolution of digital device support makes it easier for people with different backgrounds to interact in cyberspace; the presence of the 4.0 Revolution era is something that anyone cannot avoid, no exception to Islamic education. Normative Islamic education is seen as an ideal education with the concept of balance of the world and the hereafter based on Al-Quran and As-Sunnah. As a necessity to the era of the Revolution Industri 4.0, Islamic education was required to be able to adapt or adjust to avoid being left behind and guided by the degree of changing times. In other words, Islamic education should be able to produce graduates who have the superiority or competence of Knowledge, Skill and personality (Nuryadin, 2017).

Knowledge competence, skill and personality is very important that should be owned by the Young Muslim generation, considering the challenges that will be faced in the 21st century is very complex so it will depend heavily on the efficacy that it has, as well as the ability of multiliteration that can strengthen the mental, physical, and intellectual students. So every young muslim generation should have a strong character to face challenges in the era of Industrial Revolution 4.0 (Khasanah & Herina, 2019). and the 5.0 society which was just rolled out by the Japanese government in 2016.

The previous research has explained that an education character has the same essence and meaning as a moral education and its' aimed at shaping the child's personal life to be a good human being and a good society (Aeni, 2014). In the study also explained that the character that is implanted to the children's personal includes: belief in honest attitude (trustworthiness), responsibility, respect or tolerant of differences, justice (fairness), caring (caring) and citizenship. Of course, all these characters need to be owned by each child, but there is still a shortage in building the character or personality of the child in facing the era of Industrial Revolution 4.0 and Society 5.0. Other study reported that muslim generations must have the ability to solve social problems with the

help of physical and virtual space integration (Kobelev, 2017). The present study was different, caused also determine the ideal character of Muslim children as expected by the parents, religion, nation and country, to face the era of Industry 4.0 and Society 5.0, with the retrieval of sample data to the parents of students through questionnaires distributed in the region of Bandung Raya.

METHODS

This research uses a descriptive qualitative method because this study seeks to describe and analyze phenomena, events, social activities, attitudes, and perceptions of a person or group (Setiawan, 2018; Killam & Heerschap, 2013; Conway, 2014). This research is a qualitative research conducted with several phases, the first phase of the selection of the focus of research problems, next is to create a questionnaire as a data collection technique.

In this study, a questionnaire was made containing a list of ten characters Ideal Muslim generations that are expected to be owned by the Muslim generation in the face of the 4.0 industry and Society 5.0. Respondents were not only asked to sort the characters that the Muslim generation must have in accordance with the parents expected, and the respondent also can add another character that is not found in the questionnaire, if the character needs to be owned by the Muslim generation. The sample data give to the parents of students through questionnaires distributed in the region of Bandung Raya.

The questionnaire is given directly to the respondent, this is done with the intention that the researcher can meet directly with the respondent and the results can be received quickly (Moser & Korstjens, 2018; Merriam & Grenier, 2019; Hashimov, 2015). Researchers choose the location of the school as a data collection, making it easier to collect research data. The goals in this study were parents who drove their children to the school and had children in kindergarden to high school age range. Data collection process is done on the spot, respondent asked to fill the questionnaire shortly after receiving the questionnaire

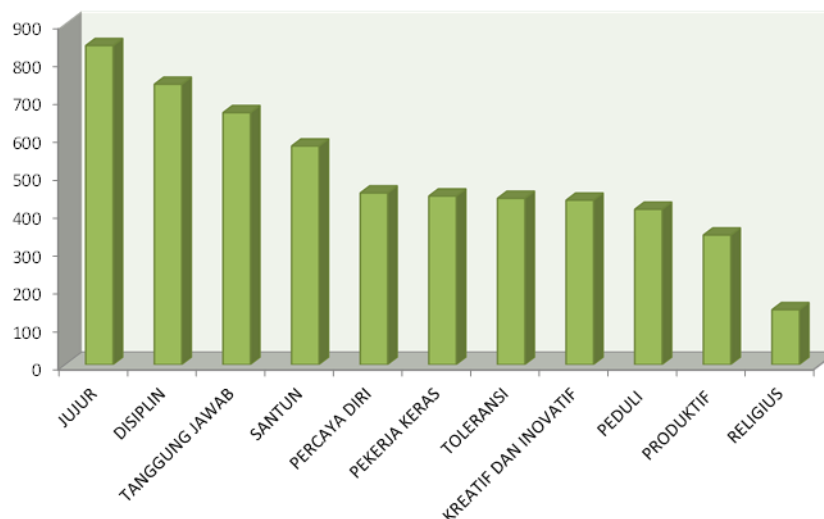
Data obtained is categoric data. Categoric data is qualitative data that when analyzed using the statistic formula, coding must be done in the form of numbers (Hasmy, 2008). In this study, questionnaire result data the score of the first ranking was 10, for the second is 9, for the third is 8, for the fourth is 7, for the fifth is 6, for the sixth is 5, for the seventh is 4, for the eighth is 3, for the ninth is 2 and for the tenth score is 1. Furthermore, the data obtained from propagation of questionnaires were analysed using categoric statistics as the next step, statistic categorical used in order to see the sequence that the characters are ideal according to today's parents.

RESULT AND DISCUSSION

The term of character, derived from the Greek "Charassein" meaning "to mark" or marking and focusing on how to apply good value in the form of action or behavior (Aeni, 2014). Forming a good character is such as to carving gemstones or hard iron surfaces. Further understanding of character can also be

interpreted as behavior. Donni Koesoema A, calling the character equal to personality. While according to Masnur Muslich, the character relates to moral force, positive connotations, not neutral. According to Berkowitz, that character is a characteristic or sign attached to an object or a person. Characters become identification markers. The character in Islam is known as *Akhlaq*, someone's character can be seen from his attitude, speech, and his daily activity, and all these character can be manipulated. Muslim's characteristic is based on the ideal Muslim concepts that have been displayed in the Qur'an In other words, the ideal Muslim characteristics are the characteristics of the Qur'anic sourced from the dogma of the Qur'an. With the Qur'anic character then a Muslim is expected to be a devotion (*abid*) that executes the command of Allah SWT according to his instructions (Johansyah, 2017). Below is a graph of the results of data retrieval of students in Bandung in March 2019.

Figure 1. the diagram of the result of Muslim children's survey in Revolution 4.0 and Society 5.0



Based on the above data, it can be seen the ideal sequence of characters that is considered the most important by Muslim-generation children today according to parents in Bandung and beyond. Among these characters are the following

Honesty

Based on the results propagation of questionnaires obtained honestly as the most widely stored option in the first order. Statistical calculations show a value of 842 or 84, 2% of respondents voted honest as the first character the child needs to confront the 4.0 revolution. Honestly, it is a character value that has multi dimensional dimension to self-interest, to family, to people, and to people (Aeni, 2014). Honesty is the most important character that should be owned by students And families are the best places to educate honesty in children. Based on the research conducted by Dinar D Inten in his Journal of

Honesty planting by parents is done by giving the transparency, wisdom, and intensity of parents' presence in the child's life is very instrumental in the development of child honesty. It can be seen from child's openness to parents. Planting honesty is very important, because the duty of parents is to direct the child's growth in a positive direction (Inten, 2017).

Likewise Victoria Talwar, Cindy Arruda, Sarah Yachison. Doing research on children's honesty by instilling honesty through two kinds of motivation, namely positive and negative motivation. It shows two different attitudes as the result. The child who is given positive motivation tends to show an honest attitude otherwise the child who is given a negative stimulus such as giving punishment, they tend to show a lie attitude. So it can be concluded that by giving a positive stimulus to a child, it is expected to have a honest character (Talwar, Arruda, & Yachison, 2015). From the two researchers above, can conclude that honesty is very important, and the parents always try to do the best way so that the children can be honest, one of them by giving a good example of *Suri Tauladan* and always give a positive motivation for children.

Discipline

The statistical calculation shows 74% of parents placing discipline in second place. According to ANI Nur Aeni discipline is one of the characters among oneself, God, family, society, and environment (Aeni, 2014). In other words, discipline must be built on children's Muslim character to face the 4.0 sophisticated revolution. The inculcation of discipline in children should be considered on the child's self-confidence in order to obtain better results, it can be done by giving a sense of responsibility and respect for other people (Aulina, 2013).

Responsibility

The calculation result shows that the character of responsibility is in the third position with a percentage amount of 66.5%. Telling the story of his close responsibilities is one of the best ways to inculcate discipline. According to the Faizatul Lutfia Yasmin, Anang Santoso, Sugeng said that discipline has a relationship with the responsibility of students in learning at the school (Yasmin, Santoso, & Utaya, 2016). Another opinion says that the increase in student learning responsibilities can be done with content mastery. Content Mastery is one of the efforts to assist students in instilling learning habits and a sense of responsibility (Aisyah, Nusantara, & Kurniawan, 2014).

Politeness

The fourth position is a polite character who gets a final percentage value of 57.7%. Politeness is the behavior of someone who shows a good attitude in the presence of society so that he can be appreciated by other people who can be seen by the way of dress, behavioral, behave, said and so forth (Risthantri & Sudrajat, 2015). One of the efforts to improve the attitude of the students' manners is by giving the group guidance discussion, so it will treat the students to increase the speaking manners between them (Suryani, 2017).

Confident

The fifth is a self-confident character. From the result of the final counting the confident character puts it in the fifth position with a percentage of 45.3% with the sum of the final value 453. Self-esteem is a thorough evaluation dimension from within a person or often referred to as a self-esteem or personal picture (Kushartanti, 2009). The character of confidence is important, because with confidence, the child will become a strong generation and will not easy to be influenced by negative things and make the child always optimistic, and able to face any problems in their life with their self-ability (Salirawati, 2012). One of the efforts to improve the self-esteem is with peer guidance programs, such as the result of the research conducted by Iceu Rohayati proves that peer guidance programs can improve students ' self-confidence (Iceu, 2011).

Hard Working

In the sixth place, the hard working character gets a percentage of 44.5% with the final score number 445. Inculcating the value of hard workers in each individual character is very important to improve the life of Indonesia that still far from the name of prosperous country. Hard working does not mean to work until the end and stop, but to get a great vision that must be accomplished for becoming a good man and for his environment. The characteristic of its education indicators are sincerely, working beyond the target, and earning (Nurhidayati, 2012; Wardani, 2019).

Tolerance

Not far from the previous one, the character of tolerance gets a percentage of as much as 43.9%. Tolerance is an exception to do the things that are not customized but there are an expansion to keep doing those activity (Hermawati, Paskarina, & Runiawati, 2017). The process of coaching tolerance in the schools can be done in the learning of Civic Education, extracurricular activities, and coaching in the school environment, regulation and environmental atmosphere is very important in building the attitude of children's tolerance in the school. Tolerance attitude in the school can be demonstrated with togetherness, caring, love, and love of Homeland (Sari, 2016).

Creative and Innovative

Likewise, creative and innovative characters get a percentage of 43.4% with the final number of 434. Creative character is to have an open nature to the experience, likes to pay attention, see things in an unusual way, sobering, accepting and reconciling something contrary, tolerance to something unclear, independent in making decisions, thinking and acting, requiring and assuming autonomy, confidence, not being the subject of group standards and control, willingly taking the calculated risk, persistent, sensitive to problems, seamless-ability to generic many ideas , flexible authenticity, responsive to feelings, open to Feno-Mena unclear, motivation, free from fear of failing, thinking in imagination, selectively. While innovative is as the ability to apply creativity in order to solve problems and opportunities to improve and enrich the life (Hadiyati, 2011).

Care

Caring is in the ninth order with a percentage of 41%. The caring attitude here is caring for others, or social care. In the KBBI, the meaning of care the attitude of the (concern) something that occurs in society ([Pusat Bahasa Kemdikbud, 2016](#)). In the care society, the students need to have knowledge and skill to help in around society ([Tabi'in, 2017](#)).

Productive

While productive is in the ninth position with a percentage of 34.2%. A productive personal is a person who has the confident of his ability, known in psychology meaning is as someone who has self-esteem, self-esteem and high self-concept. This kind of character make someone is able to actualize himself.

There are a few things to be aware of to build someone's productive behavior. Someone's behavior must be implanted by the individual self-belief about the importance of productivity. If the confidence to the meaning of productivity is already formed, it will appear positive attitude towards productivity. This positive attitude in productivity will encourage willingness to behave sufficiently large in the form of intention to behave productively. This intention will later lead to a productive behavior to someone.

Religious

The last position is religious with a percentage amount of 14.5%. This character gained the last position because in a given questionnaire, religious was an additional character written by his own reponden. Researchers argue that this character does not need to be included in the questionnaire because all the characters provided in the questionnaire are the embodiment of religious characters such as Aeni's opinion that the character's values against God or religious include faith and Taqwa, gratitude, Tawakkal, sincere, patient, self-revelation, discipline, thinking ahead, honest, trust, moral and civilized devotion ([Aeni, 2014](#)).

The Findings from this research can be seen from the graph of the results of data retrieval in the field of students in Bandung and surrounding areas in March 2019. The graph shows about the ideal character sequence that should be owned by a Muslim. So that from the graph it can be said that according to the parents of students in Bandung and surrounding areas in 2019, that the first ideal character to be owned by a Muslim student is 1) honest, Honestly, it is the alignment between words and deeds. Honesty will deliver to good, otherwise dishonesty will deliver to the bad; 2) Discipline, discipline is also a very important attitude possessed by every Muslim. Because by discipline, someone will be able to put something in the right place, so that it will eventually be able to utilize it and will not waste the time; 3) Responsibility is seen as a character that students must have in the next time followed by a polite character, personal confidence, hardworking, tolerance, caring, and religious.

This research is in line with the findings of several previous studies, that the Muslim personality is described by Al-Qur'an about the purpose of sending Rasulullah Muhammad to all of the human being, namely to be a blessing to the world. Therefore, a person who has claimed himself as a Muslim should have a

personality as a personage that can always give mercy and happiness to anyone and in the environment however. Obey in living religious teachings, Tawadhu', like to help one another, have a nature of affection, do not like to cheat or take the right of others, do not like to bother and not hurt the others (Khulaisie, 2016). Besides that, there are several different character items that were told by previous researchers, according to Das Walirawati, that three characters must be owned by students including confidence, curiosity, and entrepreneurial spirit (Salirawati, 2012). The confident character must be owned by learners because the confident character will grow other traits of positives element such as optimistic and rigidity in the face of problems (Sosik et al., 2019). Then there is also Musrifah which says that there are eighteen values contained in the character education formulated by the Kemendiknas (2010) those are: 1) Religious, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) Independent, 8) democratic, 9) Curiosity, 10) The National spirit, 11) Love the homeland, 12) appreciate the achievement, 13) friendly/communicative, 14) Love peace, 15) like to read, 16) caring environment, 17) social care, and 18) responsibilities. And from these it can be known that the Previous research has relevance to the current research, which both of these researches is discussing the character as a Muslim (Musrifah, 2016). In other contexts, there are 10 soft skills that a business executive should have including: integrity, communication, politeness, responsibility, social skills, social skills, positive attitude, professionalism, flexibility, teamwork and work ethic (Robles, 2012). In this case, some of the skills that must be faced in facing the industry Revolution 4.0 based on the survey of National Association Colleges and Employers in 2019 include solving problem capability, teamwork ability, communication skills both verbal and non verbal (Dwi & Wibowo, 2019).

From some of the similarities and the differences above, it can be concluded that all the characters that mentioned by the previous researcher is a character that must be possessed by the Muslim generations in this time. And there are a few differences from this research with previous research. This research focuses on the character that must be owned by the Muslim generations in the future. Some of the most selected characters are the most ideal characters according to the parents around the Bandung area. Current research is more complex than previous research, as it informs about the characters that should be owned by a Muslim, sorting the position of the character that is considered the most important to have. A child, parents and also teachers must understand the ideal character as a Muslim in order to apply in the life. Thus children can understand the importance of the ideal character as a Muslim. Parents and teachers have an important role in embedding and developing the ideal character as a Muslim through teaching and modeling.

The results of this research have some implications for the development of attitudes as a Muslim, in order to be good and ideal Muslims. So as a Muslim, we can serve as an exemplary example and can invite other Muslims to always behave as an ideal Muslim. Therefore, this research material can be used as a reference and recommended for educators in schools in general, as well as in-

house educators in particular to be able to develop these research materials in accordance with their respective portions.

CONCLUSIONS

The conclusion of this study was obtained that there are 11 most ideal characters that Muslim must have to face of the 4.0 Industrial Revolution and the 5.0 society. Those characters include: the first is honest with a percentage of 84.2%, the second is disciplines with a percentage of 74%, the third is responsibility with a percentage of 66.5%, the fourth is manners with a percentage of 57.7%, the fifth is confident with a percentage of 45.3%, the sixth is hard working with a percentage of 44.5%, the seventh is tolerance with a percentage of 43.9%, the eighth is creative and innovative 43.4%, the ninth is concerned with the percentage of 41%, The tenth is productive with a percentage of 34, 2%, and the last is religious with 14.5%.

ACKNOWLEDGEMENTS

The authors sincere the appreciation for stake holder in giving permission to conduct our research, especially of parents of students in region Bandung. And everyone thanks who has contribute their thought, time and energy to help finish their research.

AUTHOR CONTRIBUTION STATEMENTS

The author had participated in the research and approved the final version of the manuscript

REFERENCES

- Aeni, A. N. (2014). Pendidikan Karakter Untuk Siswa Sd Dalam Perspektif Islam. *Mimbar Sekolah Dasar*. <https://doi.org/10.17509/mimbar-sd.v1i1.863>
- Amaliah, I., Aspiranti, T., & Purnamasari, P. (2015). The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre. *Procedia-Social and Behavioral Sciences*, 211, 984-991. <https://doi.org/10.1016/j.sbspro.2015.11.131>
- Aisyah, A., Nusantara, E., & Kurniawan, K. (2014). Meningkatkan Tanggung Jawab Belajar Melalui Layanan Penguasaan Konten. *Indonesian Journal of Guidance and Counseling*, 3(3), 44-50. [Google Scholar](#)
- Aulina, C. N. (2013). Penanaman Disiplin Pada Anak Usia Dini. *PEDAGOGIA: Jurnal Pendidikan*. <https://doi.org/10.21070/pedagogia.v2i1.45>
- Conway, C. M. (2014). *The Oxford Handbook of Qualitative Research in American Music Education*. Oxford University Press. [Google Scholar](#)
- Dwi, U., & Wibowo, A. (2019). *Prophetic softskills untuk bersaing di era revolusi industri 4 . 0 prophetic soft skills to compete in the era of 4 . 0 th industrial revolution (mea) yang diberlakukan mulai tahun 2015 , di mana saat ini lembaga pendidikan tinggi mahasiswanya . Dalam K. 21(1), 30-38.* <https://doi.org/10.26486/psikologi.v21i1.758>

- Hadiyati, E. (2011). Kreativitas dan Inovasi Berpengaruh Terhadap Kewirausahaan Usaha Kecil. *Jurnal Manajemen Dan Kewirausahaan*. <https://doi.org/10.9744/jmk.13.1.8-16>
- Hariharasudan, A., & Kot, S. (2018). A scoping review on Digital English and Education 4.0 for Industry 4.0. *Social sciences*, 7(11), 227. <https://doi.org/10.3390/socsci7110227>
- Hasmy, A. (2008). Konsep-Konsep Dasar Penelitian (Bagian 4). Retrieved from <http://omegahat.blogspot.com/2008/01/konsep-konsep-dasar-penelitian-bagian-4.html>
- Hashimov, R. by E. (2015). Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers. *Technical Communication Quarterly*, 24(1), 109-112. <https://doi.org/10.1080/10572252.2015.975966>
- Hermawati, R., Paskarina, C., & Runiawati, N. (2017). Toleransi Antar Umat Beragama di Kota Bandung. *Indonesian Journal of Anthropology*. <https://doi.org/10.24198/umbara.v1i2.10341>
- Iceu, R. (2011). Program bimbingan teman sebaya untuk meningkatkan percaya diri siswa. *Pendidikan, Edisi Khus(2)*, 154-163. [Google Scholar](#)
- Inten, D. N. (2017). Penanaman Kejujuran Pada Anak Dalam Keluarga. *FamilyEdu*, 3(1). [Google Scholar](#)
- Johansyah, J. (2017). PENDIDIKAN KARAKTER DALAM ISLAM; Kajian dari Aspek Metodologis. *Jurnal Ilmiah Islam Futura*. <https://doi.org/10.22373/jiif.v11i1.63>
- Kagermann, H. (2015). Change through digitization – Value creation in the age of Industry 4.0. In *Management of permanent change* (pp. 23-45). Springer Gabler, Wiesbaden. https://doi.org/10.1007/978-3-658-05014-6_2
- Khasanah, U., & Herina. (2019). Membangun Karakter Siswa Melalui Literasi Digital Dalam Menghadapi Pendidikan Abad 21 (Revolusi Industri 4.0). *Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI Palembang*. [Google Scholar](#)
- Khulaisie, R. N. (2016). Hakikat Kepribadian Muslim , Seri Pemahaman Jiwa Terhadap Konsep Insan Kamil. *Jurnal Refletika*. [Google Scholar](#)
- Kobelev, B. (2017). On The Way From Industry 4.0 to Industry 5.0: From Digital Manufacturing to Digital Society. *International Scientitic Journal*. [Google Scholar](#)
- Kushartanti, A. (2009). Perilaku Menyontek ditinjau dari Kepercayaan Diri. *Indigenious, Jurnal Imliah Berkala Psikologi*. [Google Scholar](#)
- Killam, L. A., & Heerschap, C. (2013). Challenges to student learning in the clinical setting: A qualitative descriptive study. *Nurse Education Today*, 33(6), 684-691. <https://doi.org/10.1016/j.nedt.2012.10.008>
- Lu, Y. (2017). Industry 4.0: A survey on technologies, applications and open research issues. *Journal of Industrial Information Integration*, 6, 1-10. <https://doi.org/10.1016/j.jii.2017.04.005>
- Maternity, F., Thapa, S., Neupane, S., Xia, A., Zhang, Y., Xu, J. J., ... גרינבלט, י. (2018). Penguatan Pendidikan Karakter Perspektif Islam Dalam Era

- Millennial IR. 4.0. Oleh: *International Reviews of Immunology*, 66(1), 1–15.
<https://doi.org/10.3109/08830185.2014.902452>
- Merriam, S. B., & Grenier, R. S. (2019). *Qualitative Research in Practice: Examples for Discussion and Analysis*. John Wiley & Sons. Google Scholar
- Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, 24(1), 9–18.
<https://doi.org/10.1080/13814788.2017.1375091>
- Muhammad, A. R., & Sulaiman, S. (2020). Industry 4.0 and the Impact of Moral Values for Madrasah 'Aliyah Negeri Students in Indonesia. *Journal of Talent Development and Excellence*, 12(3s), 1489-1497.
<http://www.iratde.com/index.php/jtde/article/view/441>
- Musrifah. (2016). Pendidikan Karakter dalam Perspektif Islam. *Edukasi Islamika*, 1(1), 119–133. Google Scholar
- Nuryadin, n. (2017). Strategi pendidikan islam di era digital. *Fitrah:Jurnal Kajian Ilmu-Ilmu Keislaman*. <https://doi.org/10.24952/fitrah.v3i1.637>
- Pusat Bahasa Kemdikbud. (2016). Kamus Besar Bahasa Indonesia (KBBI). Kementerian Pendidikan Dan Budaya. Google Scholar
- Risthantri, P., & Sudrajat, A. (2015). Hubungan Antara Pola Asuh Orang Tua Dan Ketaatan Beribadah Dengan Perilaku Sopan Santun Peserta Didik. *Harmoni Sosial: Jurnal Pendidikan IPS*.
<https://doi.org/10.21831/hsjpi.v2i2.7670>
- Robles, M. M. (2012). Executive Perceptions of the Top 10 Soft Skills Needed in Today's Workplace. *Business Communication Quarterly*.
<https://doi.org/10.1177/1080569912460400>
- Salirawati, D. (2012). Self-confidence, curiosity, and entrepreneurship: three important characters for the students. *FMIPA Universitas Negeri Yogyakarta*.
- Sari, Y. M. (2016). Pembinaan toleransi dan peduli sosial dalam upaya memantapkan watak kewarganegaraan (civic disposition) siswa. *Jurnal pendidikan ilmu sosial*. <https://doi.org/10.17509/jpis.v23i1.2059>
- Setiawan, A. A., Johan. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher). Google Scholar
- Sosik, J. J., Chun, J. U., Ete, Z., Arenas, F. J., & Scherer, J. A. (2019). Self-control puts character into action: Examining how leader character strengths and ethical leadership relate to leader outcomes. *Journal of Business Ethics*, 160(3), 765-781. <https://doi.org/10.1007/s10551-018-3908-0>
- Suherdi, D. (2019). Teaching English in the industry 4.0 and disruption era: Early lessons from the implementation of SMELT I 4.0 DE in a senior high lab school class. *Indonesian Journal of Applied Linguistics*, 9(1), 67-75.
<https://doi.org/10.17509/ijal.v9i1.16418>
- Suryani, L. (2017). Upaya Meningkatkan Sopan Santun Berbicara dengan Teman Sebaya Melalui Bimbingan Kelompok. *E-Journal Mitra Pendidikan*.
<https://doi.org/10.1017/CBO9781107415324.004>
- Tabi'in, A. (2017). Menumbuhkan sikap peduli pada anak melalui interaksi kegiatan sosial. *Journal of Social Science Teaching*. Google Scholar

- Talwar, V., Arruda, C., & Yachison, S. (2015). The effects of punishment and appeals for honesty on children's truth-telling behavior. *Journal of Experimental Child Psychology*. <https://doi.org/10.1016/j.jecp.2014.09.011>
- Titin Nurhidayati. (2012). Implementasi Teori Belajar Ivan Petrovich (Classical Conditioning) Dalam Pendidikan. *Jurnal Falasifa*.[Google Scholar](#)
- Wardani, D. L. (2019). Ekstrakurikuler Taekwondo Dalam Kerja Keras. 3, 167-171. [Google Scholar](#)
- Yasmin, F. L., Santoso, A., & Utaya, S. (2016). Hubungan Disiplin dengan Tanggung Jawab Belajar Siswa. *Jurnal Pendidikan*. <http://dx.doi.org/10.17977/jp.v1i4.6226>
- Xu, L. D., Xu, E. L., & Li, L. (2018). Industry 4.0: state of the art and future trends. *International Journal of Production Research*, 56(8), 2941-2962. <https://doi.org/10.1080/00207543.2018.1444806>

Copyright Holder :

© Ramdani, D., Santika, I., Hidayat, D., & Sumarna, A. (2020)

First Publication Right :

© Jurnal Iqra' : Kajian Ilmu Pendidikan

This article is under:

